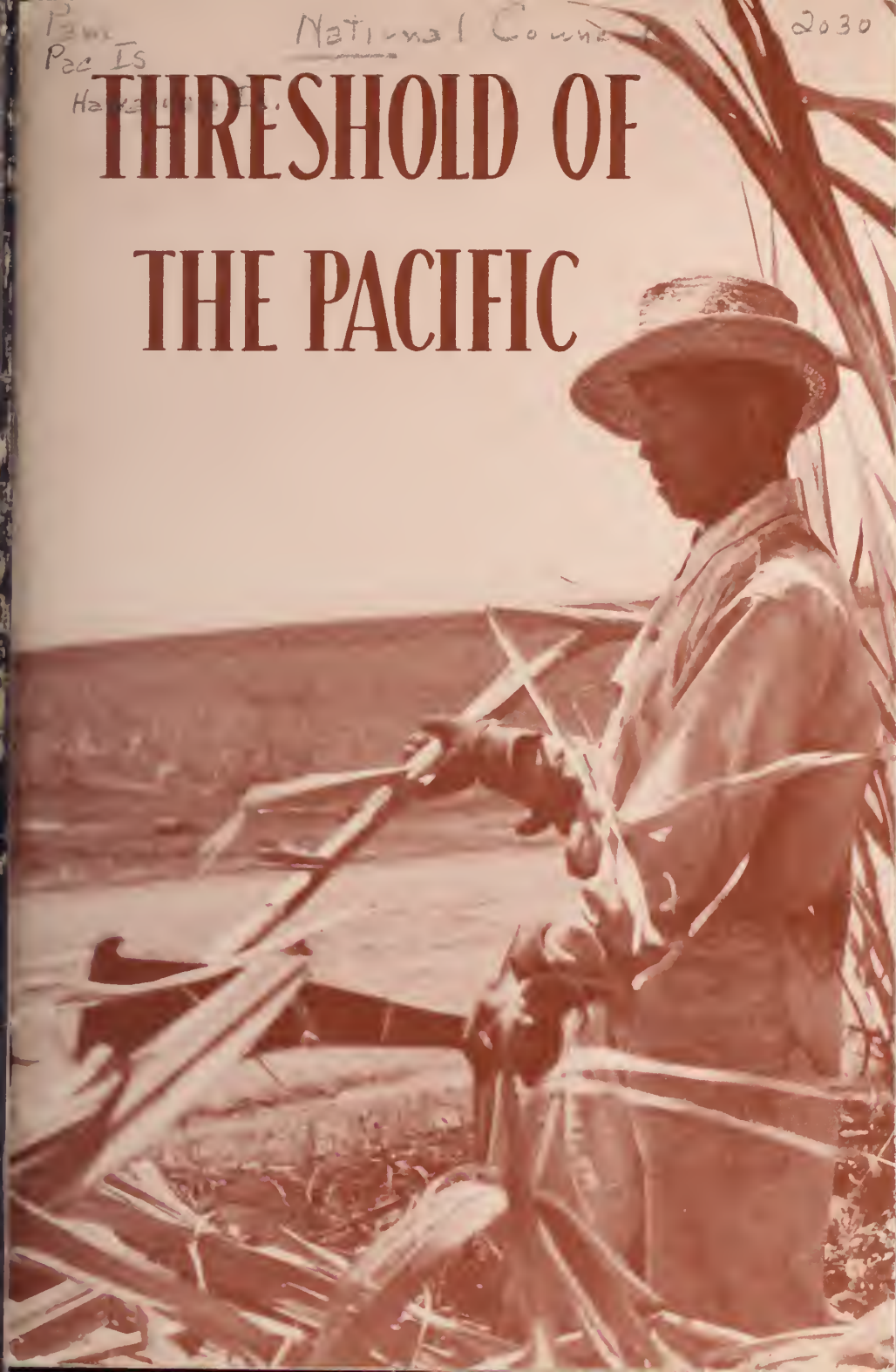


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THRESHOLD OF THE PACIFIC



THRESHOLD OF THE PACIFIC

is one of the series Building the Church Around the World. Other titles include *Partners in Africa* (25 cents), *The Lotus Blooms in India* (25 cents), *Eden of the Americas* (25 cents), *Beyond the Eight Horizons* (25 cents), etc.

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THRESHOLD OF THE PACIFIC

UNEXPECTED PEOPLE AND CIRCUMSTANCES APPEAR throughout the Hawaiian story: Florence Nightingale and the Crimean War, for instance, and John Keble and Edward Pusey of the Church of England; most of the famous navigators, including especially James Cook and George Vancouver; Queen Victoria, Sun Yat Sen, New England Puritans, French Roman Catholics, Anglican nuns from Devon, Buddhists, and the CIO; and always the ancient race of the Hawaiians themselves with their royal history and tradition.

What other land ever had its first translation of the Book of Common Prayer made by the King? What other land has schools that grew out of a queen's appeal to Queen Victoria? How many parish guilds have had a queen as president? How many cathedrals have had their cornerstones laid by the king?

Naked-Primitive to Streamlined-Modern

A BROKEN curving line of volcanic mountain tops and coral reefs built up from depths of fifteen to eighteen thousand feet, forming eight sizable islands and a thousand-mile chain of islets, rocks, and shoals, stretching northwest to the Midway Islands, make up the Hawai-

ian archipelago in the North Pacific Ocean. The location is twenty degrees east of the international date line, eighteen hours by air from Washington, D. C.

The area of the eight large islands is 6,435 square miles, or about one-third more than the area of Connecticut. The distance from end to end of the eight islands is about four hundred miles.

The civilian population is 525,000, of whom more than one-half live in Honolulu, a city about the size of Providence or St. Paul. All but one-seventh of the people are American citizens.

The land is almost covered with volcanic rock. To appreciate what is being accomplished in these islands it should be remembered that only one-tenth of the area is arable, *i.e.*, plowable.

The northern latitude of the islands hid them from most of the explorers in the sixteenth and seventeenth centuries, and from traders shuttling between the Isthmus of Panama and the Orient or coming up around the Horn. When the islands were finally discovered, history overtook them at a gallop. "No other island area," observes James H. Shoemaker, "has sprinted from naked-primitive to streamlined-modern in so short a period."

Economically [he continues] the story of this change is a history of sandalwood, whales, sugar, pineapples, and tourists, accompanied by an ever-increasing dependence upon the American mainland.

Socially it is a story of the decline of a native population from 300,000 in 1778 to 10,831 in 1947, and of the influx of a complex mixture of races . . .

Politically, it is a history of native kings exploiting their own subjects, of British-American rivalries, and of eventual annexation to the United States in 1898.

BEFORE CAPTAIN COOK . . . AND AFTER

AN AGED HAWAIIAN WOMAN IN THE 1870's RE-peated stories told by her great-great-grand-mother about a shy, dwarfed primitive people from an unknown source who were probably the first inhabitants of the islands. In that grandmother's day it was believed that a few were still to be seen, very rarely, living in hidden valleys apart from human contact.

They had been driven gradually up into the hills by waves of migration from far southwestern islands. The newcomers, urged on by who knows what ancient economic pressures, overcrowding, failure of food supply, or sheer spirit of enterprise, arrived by uncannily skillful navigation in great outrigger sailing canoes.

These arrivals, now recognized as Polynesians, were strong and tall; skeletons seven feet long have been found in lava excavations. They had a culture and a religion of a sort. Some estimates, describing their gentle high-mindedness, conflict with others which insist upon their cruel barbarism and low morals.

The next memorable figure from the outside world was the English navigator, Captain James Cook, regarded in history as the official discoverer of Hawaii, in 1778. Under the patronage of the Earl of Sandwich, Captain Cook named the beautiful islands for his patron

but in common usage the name has long been superseded by the native word, Hawaii. One of the fortunate accidents of history has been the retention of native names throughout the islands.

A Liquid and Melodious Language

THE Hawaiian language may be an acquired taste. Looking quite hopeless at first, the words soon separate themselves into syllables, and the only necessary rule for pronouncing is to say every letter, using little or no accent.

The alphabet uses only seven consonants and five vowels. *A, e, i, o,* and *u* are pronounced *Ah, ay* as in *day, ee, o,* and *oo*. *Ah-ee* said rapidly becomes *eye*, and *ah-oo* becomes *ou* as in *ouch*, so *ai* and *au* are treated as diphthongs.

The language is liquid and melodious. One soon goes about repeating with pleasure such things as Maui, Lahaina, Kawai. Even Haleakala or Kukuiahaele or Wai-kanaloa become quite simple.

The First Prayer Book Services

IN 1779 the burial service read in January after the death of one of Captain Cook's sailors, and in February after the death of Cook himself, marked the first recorded use of Prayer Book services in Hawaii.

Traders bringing furs from the American Northwest for sale in China found the Hawaiian Islands on the way, and later took cargoes of sandalwood from Hawaii for the China trade. The fragrant wood, in demand for delicate carving, might have played a longer part in

Hawaiian trade if the greed of the first traders and the carelessness of the native chiefs had not stripped the forests and exhausted the supply.

Whatever may have been the admirable qualities of the kings, they had no feeling for conservation. For a time they imposed a tax that was paid in feathers. Birds were caught by the classical process of liming the trees. No wonder that as early as 1879 Sanford Ballard Dole, who was an active naturalist long before he was first governor of the Territory, complained that it was hardly possible to find certain species of birds for museums.

John Young: English Churchman Arrives

AN American trader stopping at Hawaii in 1790 provoked an attack in which all but two of his crew were killed. These two, Isaac Davis and John Young, were English Churchmen. They settled in the islands and over many years exerted an influence for good. Hawaii's famous Queen Emma was Young's granddaughter.

The good efforts of these two English Churchmen were strengthened by the arrival in 1792 of George Vancouver. When Vancouver left he promised to send teachers and Church leaders from England. It is said that he did indeed urge the matter in England but nothing came of it. The rulers in Hawaii kept on trusting and hoping for many years in vain.

A debasing system of *tabu* and idolatry existed among the early Hawaiians. Among the traders and other early foreign settlers some good men made a deep impression on the native people by maintaining an attitude against idolatry and other wickedness. As a result, in 1819 after

a royal death which formerly would have brought into action all the objectionable barbarisms, the Hawaiians themselves said, "Let us break the *tabu*." This took place in the year before the arrival of the first official missionaries.

New England Arrives

YOUNG Hawaiians taken by traders to New England had awakened an interest in this unknown kingdom and led the Congregational A.B.C.F.M. (American Board of Commissioners for Foreign Missions) in 1820 to send a company of missionaries. So earnestly were the Hawaiian rulers looking for teachers from England that the Americans were not allowed to land until John Young vouched for them as Christians believing in the God of Whom they had heard through Vancouver.

Once admitted, the Americans were well received, worked hard, and did much good. They learned the language and put it into written form, taught morals, fought superstition, founded schools, started newspapers, advised the government. They received gifts of land which later became extremely valuable, and started useful commercial enterprises which also became profitable. Several of the missionaries took office in the government, for which they have been criticized, but their defenders point out that it was far better to have had missionaries influencing the government than to have had unscrupulous adventurers in power.

The Congregational missionaries in later years organized the Hawaiian Board of Missions, which in 1947 reported 115 churches with a total membership of twenty thousand.

French Roman Catholic missionaries attempted to come to Hawaii in 1827 and again in 1837 but were refused permission to remain. On seeing their worship, the Hawaiians, perhaps misled by statues, felt that this was too much like a return to idolatry.

The well-meaning missionaries were forced to leave, and to remain away until, in 1839, an Edict of Toleration made their return possible. They are said to have won some of their converts because the Hawaiians were rebelling against the over-puritanical discipline of the New Englanders.

In 1942 a Roman Catholic author stated that in the population of that time, which was 400,000, "Catholics number 120,000 . . . The practicing Catholics are chiefly among the native Hawaiians and the white inhabitants . . . Unfortunately the great bloc of Filipino and Puerto Rican workers in the sugar fields are not in great numbers practicing Catholics."

THE ANGLICAN MISSION

DURING ALL THESE YEARS OCCASIONAL ENGLISH visitors, a few laymen of the Church of England, one or two clergy resident for brief periods, and several ship's chaplains or ship's officers using Prayer Book services, kept alive in the minds of the rulers their desire for English Church worship and teaching.

The enlightened King of Hawaii, Kamehameha IV, visiting England in 1850, was impressed by the reverence and beauty of Anglican worship and wished to provide it for his own people. A few years later he and his Queen Emma appealed to Queen Victoria "to give all the assistance she could in sending out to Hawaii a bishop of the Church of England, with clergy."

The Hawaiian royalty wanted some one who could help in establishing State schools for their people, and who could direct the education of the Crown Prince.

The First Bishop

ONE of the leading educators in England was the Rev. Thomas Nettleship Staley, working tirelessly toward free compulsory Christian education. Head of the Church's first training college for teachers, he was still in his thirties when he answered the Archbishop's call,

interrupted his promising and useful career, was consecrated at Lambeth on December 15, 1861, and with his wife, seven children, a nurse, and a governess, traveled across the Isthmus of Panama to what certainly must have seemed like the end of the earth. Two clergy accompanied him.

Bishop Staley had been encouraged by promises from the Bishops of California (William I. Kip) and of New York (Horatio Potter) to send clergy "when they could be spared." They were never spared, and the Church in Hawaii began in its earliest years to suffer from the shortage of clergy which has been a constant handicap to its work, and is one of its problems today.

The little Crown Prince who was to have been a special charge had died just before the Bishop's arrival, and the King died the following year. The national plans for education went forward, however. State schools were established where English was taught, and through Bishop Staley's influence, Hawaii actually had a compulsory free education law earlier than England. The Bishop's own two Church boarding schools for boys and girls, Iolani and St. Andrew's Priory, have never ceased their good influence and are today living memorials to him and his successors.

The first American clergyman to go to Hawaii was the Rev. George Whipple, brother of the Bishop of Minnesota. Mr. Whipple had lived in Hawaii in his youth, spoke the language, and in 1866 with his wife and their adopted Indian daughter began the long list of American clergy families who have given years to the Church in Hawaii.

After Bishop Staley's resignation in 1870, the Archbishop of Canterbury resumed his effort to find an American bishop for Hawaii, and all but persuaded Bishop Whipple to accept the office. Failing in this, he chose an English parish priest, the Rev. Alfred Willis, who was consecrated at Lambeth on February 2, 1872, and arrived in Honolulu the following June, accompanied by a few new missionaries.

He had to recover the ground lost by the two-year interim but with high faith and courage he took hold, and remained as bishop for thirty years.

What might be called a three-way revolution went on in the 1890's, monarchy and republic and annexation forces going in and out of power, with annexation winning in the end, on August 12, 1898.

The Episcopal Church Assumes Responsibility

GENERAL Convention of 1898 followed too soon after this for any changes to take place then, but three years later, in San Francisco at General Convention of 1901, Bishop Willis presented the matter of transferring the Church of England's work.

The Convention agreed to accept it, Bishop Willis resigned, and Bishop Nichols of California was sent to Hawaii in the spring to receive the transferred work.

The House of Bishops met in April, 1902, in Cincinnati, and while in session received from Bishop Nichols an encouraging cable urging the immediate election of a bishop. The House elected Henry Bond Restarick, then rector of St. Paul's Church, San Diego.

American Leaders Through Half a Century

THE situation Bishop Restarick confronted in Hawaii took courage. The ways of American Church government were unfamiliar there, friction existed among the Church people, the economic situation was bad, annexation was working some hardship, other Christian groups were not too well disposed, and the rapid growth of an Oriental population complicated matters.

Something of Bishop Restarick's accomplishments may be seen from what follows, and some indication of what the other bishops achieved, both his predecessors, Bishop Staley and Bishop Willis, and those who followed, John Dominique La Mothe, 1921-28, and S. Harrington Littell, 1930-42 (with the additional year of 1943 after his resignation, when he was asked to remain in charge), and Harry S. Kennedy, since 1944.

Bishop Littell's consecration was the first to be held in Hawaii. As he had been a missionary in China for thirty years, he could feel entirely at home in a population with so many Orientals.

Each of these men met the special problems and difficulties of his time. Each was encouraged by generous gifts for the work, and rejoiced over progress and accomplishment, but suffered, as Bishop Kennedy does today, for lack of men or money to meet great opportunities, and by finding ignorance and indifference too often in places where encouragement might have been expected. Bishop La Mothe once said, "It has been borne in upon me that the greatest difficulty in presenting the Gospel to the Orientals is the careless attitude of such a large number of white people."

THE CHURCH IN HONOLULU

“**W** E ARE INFORMED,” SAID THE MORNING paper, “that the cornerstone of the new Reformed Catholic Cathedral on Emma Place will be laid by his Majesty the King on Tuesday next.”

That Tuesday was March 5, 1867. The king was Kamehameha V. The cathedral, St. Andrew's, was a memorial to his father, whose death had occurred on St. Andrew's Day. The seal of the missionary district shows a St. Andrew's cross beneath a crown.

Foundations of the cathedral choir and tower were completed before Bishop Staley returned to England but after that came years of delay. The latest addition was dedicated in 1908.

The Cathedral's Hawaiian congregation numbers around 1,300 now, and the other congregation, which began with the thirty or forty British and American Church families who had urged the coming of the Anglican Communion, has about 1,500 members.

“Send Some One to Teach My Girls”

WITH his deep interest in education, Bishop Staley opened small schools as soon as possible. After a few changes in name and location, the two leading schools,

St. Andrew's Priory for girls and Iolani for boys, opened officially in 1867.

The Hawaiian rulers, showing a more advanced outlook than some other countries have shown, wanted their girls educated. Bishop Staley included them in his earliest plans. "Send some one to teach my girls," wrote Queen Emma.

In the English Church at that time two famous men, the Rev. Edward Bouverie Pusey and the Rev. John Keble, were keenly interested in the new far-off mission. Dr. Pusey also had shared Bishop Staley's enthusiasm for extending education in England.

Some twenty years earlier, a young English woman, Priscilla Lydia Sellon, consulted her bishop about using her wealth to help needy people in Plymouth, and was referred to Dr. Pusey for advice. With his help she founded a religious sisterhood, the Society of the Holy Trinity, also known as the Devonport Sisters, from the seacoast town where their house was located. It was the first post-Reformation Anglican Order.

A cholera epidemic in Plymouth in 1849 gave the sisterhood an unlooked-for opportunity and they rendered fine service there. Soon afterward in the Crimean War when Florence Nightingale revolutionized army nursing, three of the Devonport sisters worked with her.

Then came Bishop Staley and others, looking for women to work among Hawaiian women and girls, and the Devonport Order was asked to help. Two of the Crimean nurses and one other were sent to Hawaii.

They arrived in Honolulu in November, 1864, and took charge of St. Cross School for girls, just ready to

open in Lahaina. Miss Sellon herself, who had become Mother Lydia, Superior of the Order, came out in 1867, bringing three more Sisters, to open a new school, St. Andrew's Priory, in Honolulu. St. Cross was united with it. The Sisters' trip from England took ten weeks and included crossing the Panama isthmus and voyaging seventeen days from San Francisco.

"How can I tell you," Queen Emma wrote the Bishop, "what these dear Sisters are to me. . . . They are helping the mothers of my people to realize the love of God and that His Kingdom is coming to them, now and here in His Church on earth. How I wish above all that every child in my country could receive this firm grounding in the Faith."

With eleven boarders and a few day pupils the Priory opened on Ascension Day, May 30, 1867, in a simple frame building of considerable charm but few conveniences. The boarders were expected to do some housework but they considered this far beneath them and had to learn the hard way that domestic work is honorable.

New buildings were much needed when Bishop Restarick arrived but not until 1910 did the school open the present two-story cloistered building around three sides of a square. A gift amounting to more than a fourth of the cost came from Congregationalists. Nearly every one of the early New England missionary families had one or more daughters at the Priory. The oratory is a memorial to Dr. Pusey and Miss Sellon.

Two of the women who came in 1867 were Sister Beatrice and Sister Albertina. Hawaii became so much

a part of life for them that they stayed on in retirement. When Sister Beatrice celebrated her ninetieth birthday in 1919, the mayor of Honolulu sent the municipal band to play to her. She died in February, 1921. Sister Albertina died in July, 1930, in her ninetieth year.

Since 1918 the American Community of the Transfiguration has been in charge of the Priory, which now includes all grades through high school. The eleven little girls of 1867 are represented by nearly five hundred girls today. In the years between, hundreds of others have found new life, happiness, and opportunity in this place of high traditions.

Iolani: Lofty Flight Toward Freedom

THE lofty flight of a bird toward freedom is the general meaning of *Iolani*, the name of the school which, under the earlier name of St. Alban's, was started in 1867 by Bishop Staley.

The first forty years included ups and downs, the flight of the bird not being consistently upward. When Bishop Restarick arrived, the institution was at a low state, being only a day school of thirty students, housed in the old cathedral building.

Attendance soon began to grow and a boarding department was again needed. The house secured for this purpose was the boyhood home of Samuel Chapman Armstrong, who became famous as founder of Hampton Institute, Virginia.

No mention of Iolani's early days is complete without a note that Sun Yat Sen was a boarding student from 1880 to 1886, but many other graduates have dis-

tinguished themselves and reflected honor upon the school. Before 1925 the graduates already included eight Chinese clergy. Another graduate became mayor of Canton and introduced to that city a sanitation system based on a public health course he had had at Iolani. Another graduate became governor of Kwantung province and another was consul general in London.

Iolani soon reached the point where bishop and headmaster were saying, "We need a new building," and in its more than eighty years that has been an almost constant condition. Iolani has never been adequately housed for more than a few years at a time, continually outgrowing its quarters and then struggling for years before relief could be obtained.

Temporary buildings were erected in 1927 and continued in use for more than twenty years. A fine new site of twenty-five acres along the Ala Wai Canal was bought in 1938-39 but the war came before any building could be done. The war interrupted the progress of all schools in Hawaii, and the army used the site.

When the property was returned in 1946 the school bought some army buildings and at once opened six grades there, constructing new classrooms, airy and spacious, and adapting a quonset hut for a chapel.

Resuming full activity, with all grades through high school, and increasing its numbers in postwar years, Iolani, in 1948, had its largest graduating class, eighty-eight, and announced the beginning of permanent construction on the new site. The 1949 enrollment was 810.

Since the housing shortage was acute in Hawaii as elsewhere the first unit to be started was a faculty apart-

ment house, two-story, concrete, fireproof, for three families and eighteen other faculty members. High costs and scarcity of materials continue to prohibit a full building schedule but the plan includes a chapel, classrooms, dormitory for one hundred, an athletic field and its buildings. The old buildings will probably be kept for the elementary school.

When a more elaborate plan was drawn up in 1939, the total cost was to be around \$500,000; the cost of the new and more simple plan of today is estimated at twice that amount.

Outreach of the Cathedral

ST. ANDREW'S Cathedral in Honolulu, as its own existence became more assured, began to exert the missionary influence which is one of the purposes of a cathedral. The staff felt a responsibility toward people living in communities which seemed remote in those motorless days.

St. Clement's Church, land, chapel, rectory, and parish house were acquired before 1902 through the interest of the Rev. John Usborne, English canon of the Cathedral. In 1947 a growing Church School had spread itself all over the property. The parish was delighted when a new army building was secured, capable of holding the 350 Church School children and all the equipment of their clubs and activities.

In 1904 the women of St. Clement's interested themselves in the opening of St. Mary's Mission for Chinese in their neighborhood. More about this later.

A suburb of St. Clement's was found to need a church

and in 1911 services and a Church School were started. On the Feast of the Epiphany, January 6, 1915, ground was broken for the Church of the Epiphany.

From the Cathedral's Hawaiian congregation came the impulse to start a Church School in a Hawaiian district where no religious work was going on. This effort resulted in St. Mark's Mission, with chapel, day school, and dispensary, built in 1911 by the Rev. Leopold Kroll, later Bishop of Liberia.

Chinese Farmers Imported

SAILING from Boston in 1791 the American sloop, *Lady Washington*, called at Kauai and from there took the first cargo of sandalwood to China. Vancouver in the following year found the Chinese themselves in the islands, looking for sandalwood, and for the next thirty or forty years, until the wood was exhausted, it was a source of wealth and warfare to the native kings.

Chinese were the first immigrants imported to the islands, five hundred were brought over in 1865, and their own enterprise won them a leading position in island affairs. By 1880 the growth of American-owned sugar plantations required more laborers. Chinese peasant farmers were brought in greater numbers.

Plantation owners encouraged missionary activity. Bishop Willis started a mission at Kohala, on the Island of Hawaii, but by 1886 so many Chinese were in Honolulu that he felt they should at least have a chaplain of their own. The young English deacon he secured for this office was Herbert H. Gowen, just out of St. Augustine's College, Canterbury, and later to be one of the

Church's most distinguished scholars. The sixty-second anniversary of his ordination was celebrated by Church people in Seattle in December, 1948.

A CHINESE CONGREGATION IS ORGANIZED

IN Honolulu after a few months under Mr. Gowen's care, a Chinese congregation was organized with regular services in the little wooden pro-cathedral building. In 1891 St. Peter's Church, Honolulu, was consecrated and in due time was outgrown.

With the entire cost of land, building, and furnishings paid by the Chinese, a new and larger building was erected and in 1914 the first service held in the new church was its consecration, a statement which few congregations anywhere can make. Mr. Gowen had long since rejoiced to see a Chinese priest succeed him; much of the congregation's early progress took place during the thirty-year rectorate of the Rev. Kong Yin Tet.

In 1947 St. Peter's became a parish. Its membership had doubled in ten years, and a confirmation class of seventy-five was the largest on record for any one congregation in Hawaii. Members in 1949 exceeded one thousand.

The nostalgic tendency of Chinese to return to the land of their ancestors has carried the influence of St. Peter's a long way. A visitor from Hawaii to China once found parishioners from Honolulu in nearly every diocese of the Chinese Church.

AN EARLY HOUSING PROJECT

ANOTHER mission originally Chinese was St. Elizabeth's. This grew up out of work started in 1903 by Deaconess

Emma B. Drant, with the financial support of William Alexander Procter of Cincinnati. (When the American Community of the Transfiguration took charge of St. Andrew's Priory, the first principal was a granddaughter of Mr. Procter.) At St. Elizabeth's he began by promising only salary and expenses but within a few years he had bought land and erected a church and mission house.

NIGHT SCHOOL FOR YOUNG MEN

St. Elizabeth's, like so many early centers in Hawaii, included a flourishing night school for young men. The mission built a residence for some of them and as they married long before the sinister term, housing shortage, became familiar, a need was felt for small homes for Christian families, so the Church built a number of cottages on mission land. This early low-rent housing project was the first of its kind in Hawaii and became a feature exhibited to island visitors.

The young Orientals had so much native intelligence that they made an encouraging response to the Church's interest. Only ten years after Bishop Restarick's arrival, five Chinese mission school students were either in the ministry or on the way to it, some were physicians, some were engineers, one had taken a law degree at Oxford, and many were in American colleges. "Wherever the Chinese went, their influence was for the best." The mission authorities had a discouraging time ministering to a constantly changing membership but took comfort in knowing that they were supplying Christian leaders to the Church elsewhere.

A SMALL SCALE UNITED NATIONS

ANOTHER Church center originally Chinese was St. Mary's Mission and Home. Not long after the mission had been started, Louise F. Folsom, matron at Iolani, started a night school for young Chinese men, in connection with St. Mary's. This led to her starting a day school for Chinese girls. They were sadly undernourished so the mission began supplying a midday meal; a simple clinic also was started.

All this time the mission's work was housed in unsatisfactory rented quarters. In 1912 its hope of a new building was fulfilled. Besides classrooms and clinic the building included living quarters for the staff, so when three forlorn little girls came looking for a home, no refusal seemed possible. The staff living room became a dormitory. More homeless children came. Beds were placed in the halls and on the porch. The house intended for three people held twenty-three, including three babies, no servants, and not much plumbing.

For more than twenty years the Church in Hawaii has had this home for twenty or more children, who, with their many racial backgrounds, demonstrate a United Nations on a small but happy scale. Community funds have helped to support the Home.

Japanese Meet Need for Labor

JAPANESE came to Hawaii before 1900 not on their own initiative but because the American planters needed laborers and imported them. Their numbers increased until they were the largest group in the population. Japanese immigration was restricted by the Americans in

1908, and was prohibited in 1924 by the Oriental Exclusion Act with a harsh discourtesy and discrimination that planted seeds of future trouble.

Bishop Willis wished to start work among the Japanese but it was one beginning which, for lack of men and money, he was unable to achieve.

LAY READER BEGINS MISSION

BISHOP Restarick also recognized the need. In 1906 he found Philip T. Fukao, graduate of an Anglican school in Japan, former member of Holy Trinity Church, Osaka. Mr. Fukao was licensed as lay reader, opened a night school for young Japanese men, started a mission which he named for his home parish in Osaka, and developed a growing work. Later he attended the Divinity School of the Pacific, then in San Francisco, was ordained deacon in 1911, priest in 1914. After a long struggle a new church was opened on Trinity Sunday in May, 1948.

In spite of good work done by Holy Trinity Church, no bishop has been able at any time to provide anything like adequate evangelistic and pastoral care for the Japanese population. Writing of Hawaii in the late 1920's a student said: "A lack of men and means prevented any real advance. Probably the most serious situation thus created was the inability to meet adequately the needs of the Japanese."

Koreans Ask for Church

KOREAN laborers came to Hawaii in the years 1902-10. Although a few were Christians from the Church of

England in Korea, the great majority were not, but in 1905 they asked the Bishop in Honolulu to provide a church for them.

First they used the old pro-cathedral and then an Iolani classroom, then St. Elizabeth's between other services, and finally after twenty years, they had a church of their own, called St. Luke's. They gave more than a third of the cost.

The Bishop also found them a reliable young Korean Christian leader. While working as a lay reader, he attended Iolani and then in San Francisco studied at the Divinity School of the Pacific, was ordained, and came back to be priest in charge of St. Luke's.

It was one of these Korean converts in the early days who when he was presented for baptism chose the name, Jubilate. It was explained to him that the word was not a Christian name but a Latin word meaning, Oh be joyful. He said, "I know what it means. That's why I chose it."

THE CHURCH ON THE ISLANDS

The Capital Island. OAHU. The Gathering Place
THIRD in size among the islands, Oahu's greatest length is forty miles, its greatest width twenty-six miles with an area of 604 square miles. The highest point is 4,030 feet above sea level. Oahu has two mountain systems with cliffs two thousand feet tall and much jagged sky line. Between the two ranges lies a wide plain on which grow the inevitable sugar and pineapple.

The island's two best-known, in fact world-famous, features are Honolulu, the one large city, and Pearl Harbor, seven miles west.

CHURCH OF THE GOOD SAMARITAN, HONOLULU

MORE recent than the work described in previous pages is the Mission of the Good Samaritan. Japanese in a growing residential section of Honolulu in 1930 had been gathering funds for a community hall to be run by their language school but they gave the money to the Church instead, toward a new mission. To take charge of it, the Japanese rector of Christ Church, Osaka, came to Honolulu.

A building was dedicated in 1931 but became inadequate. In 1947 a disused Red Cross building was moved from the Cathedral grounds and made into a church.



St. Andrew's Cathedral on Queen Emma Square, Honolulu, a memorial to Kamehameha IV, ministers to two large congregations.



Sugar plantations give year round employment to some 23,000 people. Here are some plantation homes. The fisherman and his family are not always as well housed as the cane worker as witness this house at Kona (below) near Christ Church, Kealahou.

Fritz Henle from Monkmeier

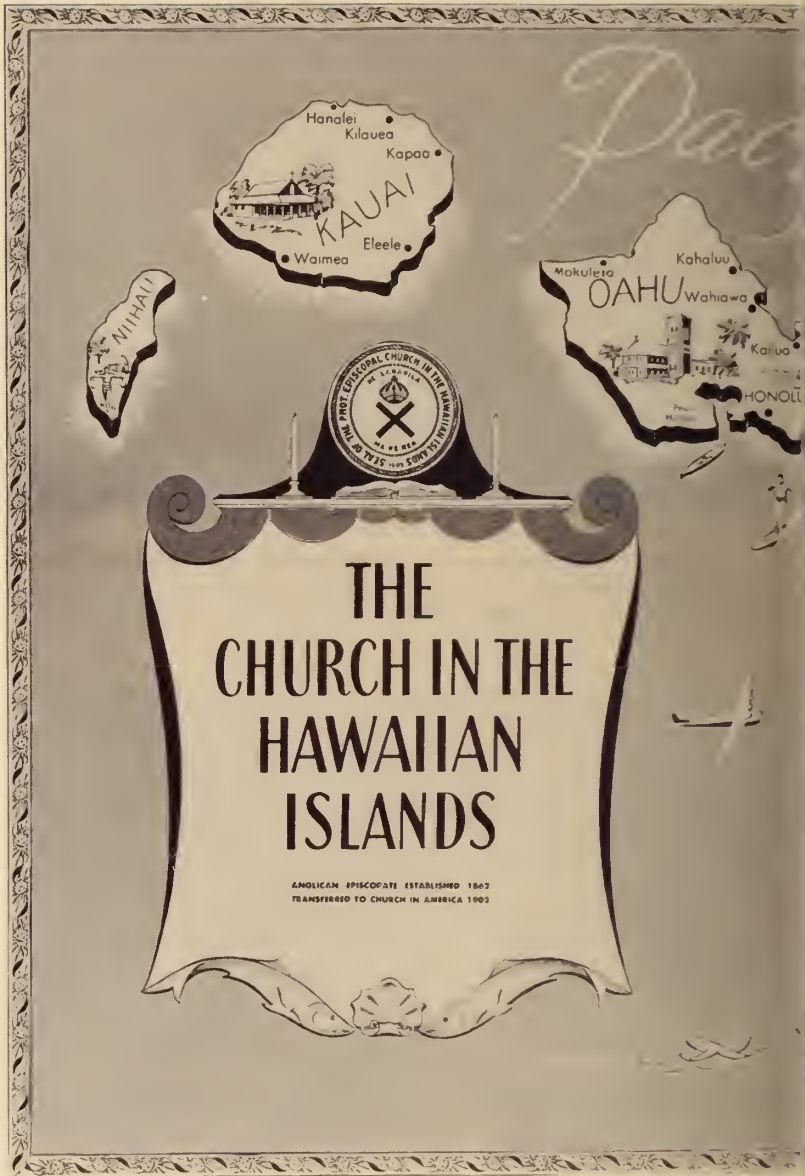




Constant experiment goes on in sugar culture in the Hawaiian Islands as is evidenced by this picture of plant breeding. Pineapples, two billion pounds of them, are produced in Hawaiian fields like those in the photograph below. Pineapple factories employ 35,000.

Fritz Henle from Monkmeyer





The Church in the Hawaiian Islands is reproduced from a new wall size



Printed in full color on sturdy map bond available at fifty cents a copy.



Hawaiian Islands delegates to the first National Youth Convention of the Church with their Bishop, the Rt. Rev. Harry S. Kennedy. Below: Iolani School Choir. This eighty-year-old school for boys offers a complete education through high school. Crowded to capacity it had 810 boys in 1949.





Lei Day, St. Andrew's Priory. The Church's school for girls in Honolulu is in charge of sisters of the Community of the Transfiguration. Holy Trinity Church (*below*) in Honolulu, begun some forty years ago by a lay reader, recently moved into this fine new building.





Fritz Henle from Monkmeier

An Hawaiian fisherman mends his net. St. John's Church, Kahaluu, ministers to fisherfolk and their families on the eastern shore of Oahu.

ST. JOHN'S CHURCH, KAHALUU

REPRESENTATIVES of a Hawaiian fishing village, Kaha-luu, on the eastern shore of Oahu, in 1929 asked Bishop Littell to provide Church services for them. He at once sent a lay reader who was preparing for ordination.

The only available building was an old sheet-iron warehouse. At first they had a movable lectern that could be shifted about to avoid leaks from the roof, but major repairs were soon made. In seventeen months, forty baptisms and thirty-two confirmations took place, and the lay reader was ordained.

A long hard struggle for a church was crowned with success in 1947 when they moved out of the warehouse and dedicated a new building, airy and well proportioned. The United Thank Offering contributed to its cost. Land next to the church has been bought for future use.

ST. STEPHEN'S MISSION, WAHIAWA

IN the center of Oahu is the town of Wahiawa. While St. Stephen's Mission here is relatively new, its origins go back to a trip Bishop Staley made in 1863 along the north coast, including the village of Waialua. Succeeding years illustrated the difficulties and loss that result from not having men enough to staff the field properly. In 1945-46, the property was sold and a new piece was bought at Wahiawa.

House-hunting in the postwar years often has meant combing the country for an army building, surplus or disused. The vicar hunted a long time, and at last successfully, for a suitable and movable building. It was

made into a temporary church, one hundred feet long, with thirty feet shut off for Church School.

Efforts also were continued to find former Church members, dispersed by the mission's intermittent history, and to bring in new members. In three months the list trebled.

ST. CHRISTOPHER'S, KAILUA

BOTH St. Christopher's on Oahu and St. Columba's on Hawaii have to explain occasionally that they are not named for Christopher Columbus. St. Christopher's, a postwar mission on the southeast coast, was started in 1945 and celebrated its first anniversary by noting that its Church School had grown from eight to sixty-five in nine months.

PAROCHIAL DAY SCHOOLS

IN spite of Bishop Staley's concern for education, Bishop Willis' thirty years' efforts, and the interest of American bishops and government leaders and others interested, the public schools of Hawaii are not yet adequate.

In 1948, 185 public schools, from elementary through high school, had 90,000 pupils; about half the elementary schools included kindergartens. Private schools, numbering 106, enroll about 24,000 pupils, kindergarten through high school. More than seven thousand adults were in special classes. One-fourth of the legislature's expenditure is voted for education.

Under Church auspices, besides Iolani and St. Andrew's Priory, eleven day schools or kindergartens are conducted, enrolling some eight hundred children.

MOKULEIA CONFERENCE CENTER

NOT for Honolulu or the island of Oahu alone but for all the Church's young people is the conference center at Mokuleia, on the northwest coast of Oahu. "Dreams do come true and prayers are answered," exclaimed the *Hawaiian Church Chronicle* in the autumn of 1947 when this much desired property came into the Church's possession.

Young people on the mainland and in missions in other countries made it the objective of their United Youth offering in 1947. More than \$12,000 was given by young people and others in Hawaii. The property is an old estate on two and a half acres on the shore, with five useful buildings in a grove of ironwood trees.

To celebrate the opening, more than two hundred boys and girls went by car, bus, and truck to the center, began the day with a celebration of the Holy Communion, the Bishop officiating, and then put in the rest of the day cleaning up the grounds, repairing fences, and playing games. Many kinds of Church gatherings already have taken place there, clergy conferences, women's meetings, Church School teachers' conferences.

Young Church people are active everywhere. The annual convocation is enlivened by the presence of more than two hundred of them, visiting the sessions and having a conference of their own. They began early in 1948 earning money toward sending a group to General Convention of 1949, repeating the effort which had been a success at General Convention of 1946.

CHURCH HOSTELS

ANOTHER diocesan enterprise is Cluett House in Honolulu, a Church residence for thirty girls who are either working in the city or attending the University of Hawaii. Opened in 1913 by Bishop Restarick, who was troubled by an acute lack of living quarters for Priory graduates or other girls, the house is named for its donor, George B. Cluett of Troy, N. Y.

More work among the Church students at the University of Hawaii is most desirable. The university, which has four thousand students, was started as a Federal land-grant college in 1907 and attained university status in 1919. It includes courses in marine biology, volcanology, oceanography, and other matters for which its location gives it first-hand material.

ARMY AND NAVY CENTER

A DISTRICT activity which is familiar to men in many parts of the world is the Army and Navy Center, which has by no means lost its wartime usefulness. Over some weekends the crowds are almost of wartime numbers. The dormitory has its crowded periods, and groups of service men appear at church with the hostess. During the war the Bishop's House was a center in itself where Bishop and Mrs. Littell welcomed thousands.

EVERYBODY HELPS

BESIDES the helpful interest of young people, the activity of laymen in Hawaiian parishes and missions has been varied and practical, whether they are staining pews for a new church or adopting a rural mission. Thirty lay readers carry on work that is invaluable.

The part played by women has been both continuous and extensive. The Woman's Auxiliary has had annual meetings since 1902. Women appointed as regular missionaries have given long years of service. Hundreds of other women have contributed time, skill, money, and effort to aid the Church's work in countless unrecorded ways.

KAUAI. The Garden Island

GEOLOGICALLY the oldest island, Kauai is nearly circular, approximately twenty-three miles in diameter, with an area of 555 square miles. Its high point is in the center, five thousand feet, and from this height long narrow valleys run down to the northern and southern coasts. In the west, crooked canyons more than two thousand feet deep add to the strange geography. Cane and pineapple and grazing lands fill the eastern third.

Little settlements and plantation towns dot the eastern coast. In 1924-25 Bishop La Mothe bought land from the government and built a church and rectory at Kapaa. This became headquarters for an archdeacon, the Ven. Henry A. Willey, only recently retired after twenty-five years' continuous service.

All Saints', Kapaa, was the first mission; the others are Christ Church at Kilauea, St. John's, Eleele, and St. Paul's, Kekaha. Latest reported is at Hanalei where a quonset hut replaces a Buddhist temple. In two places the archdeacon leased a Buddhist temple, priest's house, and language school, at one dollar a year for twenty-five years. St. John's, Eleele, is the church with a window given by the congregation as a memorial to American

soldiers of Japanese ancestry. Under the window are the words from Malachi: *Have we not all one Father?*

Besides these centers, congregations in unorganized missions have had services held by lay readers. More than 450 children are in Church Schools, and more than four hundred boys and girls are members of sixteen youth organizations. Work among the Japanese all over the island is under the care of one priest. The population is mostly Japanese but by no means all. Here as elsewhere the congregations include any number of Filipinos, Chinese, Hawaiians, Caucasians.

MAUI. The Valley Island

MAUI is a shapeless but fascinating island. Its greatest length is forty-two miles; its greatest width twenty-three; its area 728 square miles. It has the world's largest dormant volcano, Haleakala, ten thousand feet high, a scenic wonder for tourists to explore. At the other end of the island, Mt. Kukui is nearly six thousand feet high, with more rugged peaks, steep valleys, and deep gulches running down to the sugar-pineapple-cattle country of the plains.

On this island there are churches at Lahaina, Wailuku, and Kula. Lahaina has a royal tradition for here, until 1845, the kings of Hawaii once had their capital. Holy Innocents Church was opened by Bishop Willis in 1875.

The Church of the Good Shepherd is at Wailuku, a well-known central town, starting point from which tourists ride off in all directions. This was the Rev. George Whipple's country. When in February 1866

he held a service in a schoolhouse, the King at once gave land for church, school, and rectory.

St. John's Mission, Kula, has been known to many for its connection with the Rev. Yin Chin Shim, a former Lutheran minister from the Basle Mission in Canton, who with his wife came to Hawaii before 1900. Within a year, Bishop Willis visited them. Five years later, Bishop Restarick built a church and prepared Mr. Shim for ordination. He continued admirable work until his death in 1918, and after that his wife stayed on to do what she could. A son became rector of St. Elizabeth's, Honolulu, and a son-in-law, rector of St. Peter's.

The Volcano Island. HAWAII. The Big Island

A TRIANGULAR area of more than four thousand square miles makes Hawaii much the largest island, its greatest length eighty-three miles, greatest width seventy-three. It is the youngest island, and has four volcanoes, two nearly fourteen thousand feet high, one eight thousand, one five thousand. The tallest one erupts about once in four years, the little one almost every year; tourists gaze down with awe at the fire-pit eight hundred feet below.

Besides sugar and volcanoes the island has coffee plantations, tree-fern forests, and enormous cattle ranches. One of the ranches, with 500,000 acres, is said to be the second largest in the United States, the largest being in Texas.

The Church has at least seven centers on Hawaii. Bishop Staley was urged to start work there, and in 1867 was able to send one of his few clergy to start Christ Church, Kealakekua.

Philadelphia children who went to Church School at the Church of the Holy Apostles in 1908 are grandparents now but perhaps some of them remember that their school gave money to build a church of that name at Hilo. Well-known seaport and county seat on the east coast of Hawaii, Hilo is the second largest town after Honolulu. It is a long way after, to be sure, having only 24,000 people, but it is many times larger than any of the fifteen other towns in all the Hawaiian Islands. Bishop Restarick started a congregation here in 1903, renting the Hilo Hotel dining room for services.

Up the coast from Hilo, on the northern tip of the island, is the Kohala district where, in the 1880's, so many of the sugar planters were Englishmen that the place was called Little Britain. Most of them were Churchmen and asked Bishop Willis for a church. St. Augustine's was consecrated in 1884.

In more recent times it became headquarters for an archdeacon who has had a long term of service. The Ven. James Walker came from England to Hawaii in 1919 as a Church Army lay worker, was ordained, and for nearly thirty years spread the influence of the Church over the northern part of the island.

St. Paul's Church, Makapala, was started in 1889 for Chinese, with services in their own language. Increasing use of English has made St. Paul's an English-speaking congregation.

St. James' Church, Kamuela, is in the postoffice town, once called Waimea, of the huge ranch mentioned above. Here where three highways meet, the church was opened about 1912.

The Kohala district in the north and the Hamakua region along the northeastern shore are separated by two of Hawaii's deep impassable gulches but in the 1880's one priest was expected to care for both districts. In the 1890's a second missionary was stationed at Hamakua. Two missions dating from that period are St. James', Papaloa, and St. Columba's Paauilo.

MOLOKAI. The Friendly Island

MOLOKAI is a rectangular island, thirty-four miles long, seven miles wide, with an area of 260 square miles, mountainous at one end, with a summit nearly five thousand feet high.

Pineapples and three social welfare projects distinguish Molokai. The projects are a government homestead area for Hawaiians, a Church hospital, and a leper colony. A fourth distinction is that Molokai being very dry grows no sugar.

To help relieve conditions of poverty and bad housing from which some of the Hawaiian population were suffering, the government opened homestead lands on Molokai in 1921. The result was far from ideal as the region lacked water.

THE ROBERT W. SHINGLE, JR., HOSPITAL

EXCEPT in the leper colony, no hospital existed on the island. Realizing the need, a territorial senator and his wife built the Robert W. Shingle, Jr., Hospital in 1932 as a memorial to their son, and presented it to the Church. It is located at Hoolehua in the homestead area and has been aided, furnished, improved, enlarged, and helped in many ways by gifts from many friends.

With thirty beds, caring for one thousand patients in a year and treating another 1,500 in clinics, with a friendly air and a concern for people's spiritual welfare as well as their health, the hospital has exercised a good influence far beyond its modest building. No other hospital has been built.

One of the hospital superintendents, Mrs. Gwendolyn Shaw, who died in December, 1947, did wonders during the war by growing edible crops and raising poultry and pigs on the hospital grounds to help the food supply and set an example in that time of scarcity. At the same time she did much to beautify the waterless unattractive property. She had the whole staff, domestic, nursing, and outdoor, working together, a community demonstration in itself.

Another superintendent was Mildred Staley, M.D. Born in the islands, daughter of the first bishop, with Queen Emma for a godmother, Dr. Staley had an extraordinary lifetime of medical adventures in a dozen countries. In her seventies she retired to Hawaii where she did much on behalf of social welfare in the islands and gave devoted service to the Church until her death in February, 1947.

The chapel in the Church hospital is called Holy Cross and is, so far, the Church's only chapel on the island. Several scattered congregations are ministered to, and no doubt some organized missions will develop.

FATHER DAMIEN'S FRIENDS

THE government's leper hospital at Kalaupapa occupies a strip of shore isolated by a tall cliff. The Episcopal

Church has no regular work there but the Bishop and other clergy visit at intervals.

The colony is old. Leprosy came to the islands at least a hundred years ago. An early government report tells of a committee's visit in 1878. They found 690 lepers and said the superintendent was "a feeble and unhappy leper." The assistant superintendent at that time, however, was a young Belgian-born Roman Catholic priest, the Rev. Joseph De Veuster, who became famous as Father Damien. His associate, Dr. Arthur A. Mouritz, lived to be eighty-eight, dying in Honolulu in 1943. Among government reports on the colony is a long one by Bishop Willis in 1892, with suggestions for improving methods of care.

The number of lepers was at least 1,800 some years ago. In 1936, 500 were reported; in 1946, 311; in 1948, 240 on a voluntary basis. The colony forms a complete village, including Father Damien's church.

Children of lepers are normally healthy. As a special service the Robert Shingle Hospital has sometimes received children from the colony and kept them until they could be placed in homes.

LANAI. The Pineapple Island

LANAI, owned by a pineapple company, has an area of 141 square miles. Its greatest length and width are fifteen and ten miles. Its high point is 3,300 feet. Steep slopes and ravines cut one side of the mountain; on the other side is a rolling plain. Of the island's total 90,000 acres, only 20,000 are good pineapple land.

The population is made up entirely of company em-

ployees and their families. A mission with a dozen communicants was started in 1948.

American Samoa

AN outlying part of the Missionary District of Honolulu is American Samoa, added to the jurisdiction in 1904. The English Bishop of Polynesia makes visitations there for the Bishop of Hawaii, who is 2,300 miles away.

American Samoa includes seven small islands, seventy-six square miles in all. The population of fourteen thousand are superior Polynesians and are increasing in number. On the largest island, Tutuila, the capital and chief harbor, Pago Pago, was ceded to the United States in 1872 by a native king.

MILD, EQUABLE, AND SALUBRIOUS

DR. LUTHER HALSEY GULICK, THE OLDER ONE OF two bearing that name, working for his medical degree in 1849-50, wrote a thesis on *Climate, Diseases, and Materia Medica of the Hawaiian Islands*. After stating the location of Hawaii Dr. Gulick said, "Its climate, so far as affected by relative position, ought, therefore, to be mild, equable, and salubrious—and such it may unhesitatingly be pronounced."

Hawaii's justly famous climate, rarely going ten degrees either way from its average 75 degrees, would lead one to expect a healthy population, and this is largely a fact though climate alone does not eliminate disease any more than continual summer eliminates insect pests and other troubles that worry plantation managers.

Differences of opinion exist as to cause and extent of disease in the early period. Certainly primitive life and customs have usually been accompanied by poor nutrition and high death rates. At the same time, isolation seems to leave a primitive population with so little immunity that the arrival of foreigners means a rapid increase of disease and death.

This was true in Hawaii. The infection spread by ship crews, and the progress of such diseases as small-pox, measles, whooping cough, and even common colds

worked havoc. Not disease alone but the sale of fire-arms and liquor, and the inter-island strife carried on by rulers struggling for profits in the sandalwood trade, all had a destructive effect.

The native Hawaiian population of 300,000 was reduced to one-half in fifty years after the arrival of the first foreigners; in another fifty years, to 50,000. Today only 10,000 persons classified as pure Hawaiian remain in the total population of half a million. Susceptibility plus ignorance and a lack of hospitals and doctors meant much disease and many deaths.

Disease is not absent from Hawaii today but climate, reasonably healthy diet, and education have prevented the appalling conditions which prevail in some other lands. Hawaii has its own problems, however. In a country visited by ships of all the world, and a country where imports play a major role in the life of the people, local and Federal health authorities must be constantly alert against the introduction of disease and contamination.

The year 1948 was the healthiest on record, with no widespread epidemic, lowest records in diphtheria, typhus, and tuberculosis, a decrease in reported cases of venereal disease, and no record of death from typhoid.

Hawaii has about sixty hospitals, 350 physicians, 200 dentists. On the mainland some States have less than two hospital beds per 1,000 population; Hawaii has nearly five.

Two beneficent features of Hawaiian life are that employment is continuous rather than seasonal, and that daily outdoor recreation is accessible to all.

THE ROMANCE OF ISLAND INDUSTRY

COMPLAINTS HAVE BEEN HEARD THAT ROMANCE is disappearing from Hawaii, but romance is in the mind. To a healthy, well-informed mind, industrial affairs sometimes may be as romantic as anything else.

The Magic of Sugar

ONE of the amazing processes in the modern world has been the development of the sugar industry in Hawaii. Too complex for more than brief mention here, its details are worth reading about. Its highly mechanized procedures have an air of magic. They are purely industrial; the word agriculture hardly seems to apply.

Hawaiian sugar statistics are in millions, millions of dollars, millions of tons (two tons in 1837, now a million tons a year), millions of gallons of water. "Sugar is made of sun and water," they say. Sun, rain, and weather do lend an agricultural air to the industry, although as it is summer all the year and the cane grows continuously, even the weather seems to have been mechanized. Rainfall has extreme variations in different regions, but even these variations are known and irrigation is regulated accordingly.

One figure that has steadily declined is the number

of separate plantations. Mass production and consolidation have gone on until by 1947 practically the entire industry was included in only thirty plantations. They total more than 200,000 acres.

The plantations are administered by five large agencies or factors, merchant companies that have developed since the days when whaling ships, more than four hundred a year in the 1850's, used to call at Hawaii for supplies and provisions. The factors furnished these necessities and then, as exports increased, they began to act as shipping agents also. They became the Hawaiian equivalent of the Hudson's Bay traders who were agents for fur trappers in North America, supplying them with provisions and marketing their furs. The fact that Hawaii's chief and nearest market is more than two thousand miles away means that transporting and selling the sugar is in itself a complex industrial process.

The sugar industry has had its own troubles, which were not made any easier by the acute dislocations of war. Labor shortage has been due to several causes, chief among them the fact that the uneducated immigrant population of early years, now restricted, is being replaced by native-born Americans with an educated distaste for plantation labor. The plantations require some 23,000 people for year-round employment.

Two Billion Pounds of Pineapple

THE earliest visitors to Hawaii found sugar cane indigenous but pineapples were imported. Christopher Columbus, who gets into so many stories, is said to have "discovered" the pineapple in the West Indies.

One of the infrequent Spanish settlers seems to have introduced it to Hawaii. In 1813 a Spanish resident, Don Marin, wrote in his diary on January 21, "This day I planted Pine-Apples." They were exported to the mainland as early as 1850 but the fresh fruit was not a good cargo for slow sailing ships.

In the 1880's an Englishman, John Kidwell, imported a superior variety from Jamaica, and a few years later he started a cannery. In the same year a young man from Boston, James G. Dole, started the industry, which is now second in Hawaiian economy. Today, with 68,000 acres under cultivation, pineapple statistics are impressive. More than two billion pounds of fruit and juice were produced in 1947. Automatic devices, belt conveyors, machines to peel, core, and slice, to fill the cans and seal them, do a large part of the cannery work.

Human beings are still needed, however, to the number of 35,000 or more, forming the largest group of factory workers in Hawaii. This being so, it is good to read the United States Department of Labor's statement that "working conditions in the canneries are good" and "compare favorably with mainland standards."

Fluctuations, often not foreseeable, must be dealt with. If the mainland has a good peach crop, for instance, canned peaches will be cheaper, and less canned pineapple will be sold.

A new consideration came with the modern freezing process. The industry is now waiting for mainland consumers to make up their minds whether they prefer frozen fresh pineapple to fruit that is cooked and can-

ned. If they do, then less equipment and less labor will be needed.

No Waste Land

THE fact that Hawaii's supply of land is strictly and permanently limited by the surrounding ocean has led the industrialists to treat the land with respect. The care that is given to conserve soil values, the intensive use of by-products, the constant scientific research carried on, are a contrast to some mainland industrial procedures which, because the supply has seemed endless, have been wastefully extravagant in the use of land or timber or fish or other natural resources.

Coffee, Tourists, and Other Things

SUGAR and pineapple make up ninety per cent of Hawaii's exports. Coffee and tourists tie for third place in island economy. Tourists are the third basic industry; coffee is the third largest export. The plantations, 3,500 acres, almost entirely in the Kona section on the western side of Hawaii Island produced more than seven million pounds in 1947.

Other activities, all on a small scale compared with the two giants, include more agriculture, the growing of vegetables, fruit, rice, taro (starchy root, staple of diet), and flowers; stockraising, dairying, poultry raising; manufactures such as clothing, baking, printing; industries connected with building, transportation, trade, service, recreation. The Honolulu Chamber of Commerce lists about 130 products made in Honolulu.

The first cattle were brought from California in 1793 by George Vancouver as a gift to the King. By 1830

cattle were commercially important and today 140,000 cattle are on grazing areas that total more than a million acres. Even so, millions of pounds of beef are imported from the mainland.

Perhaps the most striking of all figures in connection with Hawaii is that it depends upon the mainland for nearly two-thirds of its food and for much of its clothing, shoes, household equipment, building materials, motor cars, and other manufactured items. In value, the proportion of exports to imports in 1947 was 18 to 34.

A Sense of Social Responsibility

BEFORE the war, management was gradually improving wages, standards of living, and working conditions. "Generally speaking," James H. Shoemaker says, "management officials (some of them direct descendants of the old New England missionary families) have a strong sense of social responsibility."

They were, however, determined in their opposition to union organization. United action by labor was delayed by the general isolation of the country and by the fact that labor groups were uneducated, were separated from each other by nationality, customs, and language, and could not demand material comfort or opportunity to better themselves.

A typographical union received a charter in Honolulu in 1884; the 1920's and 1930's saw other unions formed and a rising trend toward organization but mostly among the Caucasian population.

The war accelerated many changes. "In no other sections of the United States," Mr. Shoemaker reports,

“was the shift from a relatively unorganized to a highly organized area achieved so rapidly. . . . Until 1944 Hawaii was one of the least organized areas in the United States, but within two years it had become one of the most highly organized areas. There was less effective opposition to union activity. . . . The two major industries, sugar and pineapple, were unionized.”*

Before 1939 the only restriction on child labor was that children under sixteen could not work more than an eight-hour day, six days a week, and were not to work after nine at night or before five in the morning. Since then, the territorial legislature has repeatedly improved standards.

* See *The Economy of Hawaii in 1947*. U. S. Department of Labor Bulletin 926 (Washington, Government Printing Office).

EACH ADDS LOVELINESS TO THE WHOLE

IN EARLIER YEARS THE DIFFERENCES IN LANGUAGE and the unfamiliar character of racial customs set up tall barriers between racial groups. The language difficulty especially accounts for the number of separate churches that used to be necessary. As recently as 1918 congregations of the Episcopal Church were using the Book of Common Prayer in five languages: Hawaiian, English, Chinese, Japanese, Korean. The rough perpendicular ravines on the islands are no more impassable than were the chasms between groups who understood only Hawaiian, or only Chinese, Japanese, Korean, Spanish, Portuguese, or English.

Increasing use of English has done much to bridge the chasms, or rather, to eliminate them. The public school system also has been an effective process in leveling ancestral prejudices, discovering common ground, and creating appreciation for varieties of human life.

The richness and variety of civilization and culture represented in the islands are extremely interesting but in a sense they are not important. During the war when a navy officer's son married an army officer's daughter, the priest who was asked to officiate was a man of Japanese ancestry, but the fact was hardly noted.

In one parish not long ago the congregation of four

at a week-day early service included a Chinese, a Japanese, a Caucasian, and a Filipino. In another parish, on another island, a recent confirmation class of five included Hawaiian, Japanese, Portuguese, Filipino, and Caucasian. And these are not in the least unusual.

Racial prejudice and restrictions based on it are not even yet wholly gone from the islands, but, as one of the Caucasian clergy in Honolulu remarked on his return from a holiday on the mainland, "When one thinks of the racial arrogance there, which must be one of our most ugly sins in the sight of the universal Father, our relationships here are like a breath of fresh air."

The proportions of different racial ancestries change from time to time. In 1947 they included (in thousands):

| | | | |
|---------------|------------|--------------|----|
| Caucasian | 173 | Chinese | 30 |
| Japanese | 172 | Hawaiian | 10 |
| Part-Hawaiian | 67 | Puerto Rican | 9 |
| Filipino | 54 | Korean | 7 |
| | All others | 1 | |

More than eighty-five per cent are American citizens, all but 75,000, including 32,000 Japanese and 37,000 Filipinos. In 1930 the Caucasian figure was only 38,000.

Hawaii has been called a melting-pot of races but, as the Rt. Rev. Paul Matthews once said, "That is too fierce a phrase. Rather, the place is like a garden where exotic flowers grow side by side, each adding loveliness to the whole." Like colors in a rainbow, the races are distinct but they harmonize.

HAWAII'S LIMITLESS OPPORTUNITIES

THE TOTAL NUMBER OF PARISHES AND MISSIONS (in 1949), including those unorganized, was forty-one but even by the time this is read, others are likely to have appeared. Hawaii is an active, growing field with quite limitless possibilities.

The Church in Hawaii was handicapped as in other lands by the long war interim of no new buildings, no repairs or construction. Postwar news has included countless items of improvements, quonset huts put to use, endless painting, Church-owned rectories replacing rented quarters, new space for crowded Church schools, gifts of land, and almost constant giving of beautiful and useful memorial furnishings, large and small, from silver and brass candlesticks to chimes and pulpits.

All this is in addition to regular support of mission, parish, and district, aiding district programs of education and social work, and sharing in the support of the Church's Mission in other lands.

Even more valuable than material gifts are the missionaries and other Church people, clergy, laymen, and women, long past, recent, and present, whose lives have been woven into the fabric of the Church in Hawaii.

Each generation has its own, from John Young in 1790 to Bishop Kennedy and his associates today.

Countless opportunities present themselves to the Bishop and to his clergy. More of them can be met as resources grow. More clergy are needed, especially more to be recruited from the young men of Hawaii.

* * *

It was a neighbor of the Hawaiians, a young South Sea Island Christian, who wrote this prayer as he was leaving home to become a missionary on another island:

O Lord, thou art the King of our spirits. Thou hast issued orders to thy subjects to do a great work. Thou hast commanded them to preach the Gospel to every creature. We are going on that errand now. Let thy presence go with us to quicken us and enable us to persevere in the great work until we die.

Hawaiian Highlights

- 400-500 A.D. First known inhabitants reach Hawaii from southeast Asia or from Polynesia.
- 1000-1300 Polynesians come from southwest Pacific islands.
- 1778 Captain James Cook discovers Hawaii.
- 1792 Captain George Vancouver arrives.
- 1795-1893 Hawaiian monarchs rule one united kingdom after long period of rival chieftains.
- 1819 Idolatry abolished by royal command.
- 1820 New England (Congregational) missionaries arrive.
- 1827-39 Roman Catholic work begins.
- 1835 Sugar industry begins to grow.
- 1852 Chinese arrive.
- 1867-70 Thomas Nettleship Staley of England, first Bishop of Hawaii. Died November 1, 1898.
- 1868 Japanese arrive.
- 1872-1902 Alfred Willis of England, second bishop. Died November 14, 1920.
- 1875 Treaty admits sugar duty-free to United States.
- 1893-1900 Provisional government and republic.
- 1898 Annexation by United States, with organic act establishing territorial government, June 14, 1900.
- 1902 Work formally transferred on April 1 from Church of England to the American Episcopal Church.
- 1902-20 Henry Bond Restarick, first American Bishop. Died December 8, 1933.
- 1921-28 John Dominique La Mothe, second American Bishop. Died October 25, 1928.
- 1930-42 Samuel Harrington Littell, third American Bishop. Resigned 1942.
- 1944- Harry Sherbourne Kennedy, fourth American Bishop.
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More About Hawaii

Hawaii: a History by Ralph S. Kuykendall and A. Grove Day (New York, Prentiss-Hall, 1948, 331 pages, illustrated, end-paper map, \$3), readable, comprehensive, and up to date.

The Economy of Hawaii in 1947 by James H. Shoemaker (Washington, D. C., U. S. Department of Labor, Bulletin 926, Government Printing Office, 40 cents). These 214 pages include a mass of detail not required by the general reader but in between the statistics are many useful statements.

King Cane by John W. Vandercook (out of print but in some public libraries). This 1939 book tells the story of the sugar industry with its achievements in scientific research, one of the remarkable stories of modern science and industry. The fact that part of the book is out of date does not detract from the essential interest.

Hawaiian Church Chronicle, ten issues a year, illustrated (Bishop's Office, Queen Emma Square, Honolulu 43, T. H., \$1 a year), reports current Church events.

Hawaii, 1778-1920, from the Viewpoint of a Bishop by Henry Bond Restarick (out of print but may be borrowed from National Council Library) reports early Church history in much detail.

Handbooks of the Missions of the Episcopal Church: Hawaiian Islands (out of print but may be borrowed from National Council Library) describes the Church's work down to 1927.

Forth, monthly (\$1.25 a year) has occasional Hawaii articles. Earlier Hawaii material from the magazine is collected in packets loaned by the National Council Library.

Useful booklets of current information may be obtained from the Office of the Delegate from Hawaii, House of Representatives, Washington, D. C.
